

THE CIRCULAR.

PUBLISHED WEEKLY.]

"MANY SHALL RUN TO AND FRO, AND KNOWLEDGE SHALL BE INCREASED."—*Daniel xii, 4.*

[AT TWO DOLLARS PER ANNUM.

VOL. III.

WILMINGTON, Del. FRIDAY, February 25, 1825.

NO. 43.

THE CIRCULAR,
Is Published every Friday,
AT NO. 97, MARKET-STREET, WILMINGTON

By Robert Porter.

AT TWO DOLLARS PER ANNUM.—PAYABLE AT
THE EXPIRATION OF THE FIRST SIX MONTHS.
—ANY PERSON WHO PROCURES SIX SUBSCRIBERS, AND WILL BE RESPONSIBLE FOR THE PAYMENT, SHALL BE ENTITLED TO A COPY.

Advertisements.

MIDDLETOWN INN.

For private sale, that well established Tavern in the village of Middletown, New Castle County, and State of Delaware, now in the occupancy of Mr. Daniel Haines; the building is of brick, large and commodious, with four rooms on the lower, and five on the second floor, with a good kitchen, having a cellar under the whole; commodious stabling, carriage-house, and other necessary out buildings, all in good order, having lately undergone a thorough repair; together with three acres of land attached to it, in a high state of culture. The above property having been occupied as a Tavern for upwards of 50 years, renders it unnecessary to give a more minute description of it, being of course well known. Mr. Haines, who is now on the premises, (and who holds a lease of them for two years,) will show them to any person who may call on him. For further particulars apply to David Higgins, near Port-Penn, or to the subscriber in Wilmington.

ROBERT PORTER.

N. B. Also to be sold at private sale, five small houses, in the above Village; for which apply as above.

Jan. 12, 1825.

A NEW SCHOOL.

Mr. Davenport,

Respectfully informs the citizens of Wilmington, that he has lately opened a SCHOOL for Boys, in the room adjoining the Second Presbyterian Church, in this town: in which will be taught all the various branches of an English education. Scholars will also be admitted in the study of the Latin language—and Globes furnished for those advanced in Geography. The Catechisms of the different Churches will likewise be taught to those scholars whose parents may wish it.

Particular attention will be paid to the moral deportment and chaste conversation of the pupils.

Mr. D. being a stranger in Wilmington, respectfully begs leave to offer the following letter of recommendation, selected from a number in his possession:

"COVENTRY, (Conn.) Sept. 21, 1824.

"This may certify, that the bearer, Mr. Bishop Davenport, sustains a good moral and christian character; that he has spent several years in the employment of instructing youth. I consider him uncommonly well qualified for this employment; and as possessing a very happy talent for teaching and managing a School; and am persuaded, that he will not disappoint the highest expectations of those who may employ him as an instructor.

"CHAUNCEY BOOTH, Pastor of the
"1st Church in Coventry."

THE PRICES OF TUITION, ARE :

For Reading, Writing & Arithmetic, \$4 per qr.
English Grammar & Geography, 5
The above, with the use of Globes, 6
The higher branches, 7

Nov. 12, 1824.

Just Published,

A BIOGRAPHY

OF THE

ILLUSTRIOUS CITIZEN,

GEN: LAFAYETTE.

This brief Biography is derived from various authentic sources, which may be relied on. It embraces the detail of interesting vicissitudes of General La Fayette, from his embarking for America, at 19 years of age, in his own ship, thro' the American Revolutionary struggle; his return to France; his active part in the cause of French liberty; his proscription by the Jacobins; his departure from his army; adventure; captivity and imprisonment for five years, in the German and Austrian dominions; with the wild and romantic attempts of a German and a young American, to rescue him from prison, &c. &c. down to the restoration of the Bourbons; his embarking for America, with the Resolutions of Congress, of Boston New-York, Philadelphia, Baltimore, &c. &c.

Price 37 Cents—for sale at this Office.

MISSION.—The Rev. Messrs. Graham and Babbitt, the Committee appointed by Presbytery to visit this district, will, with leave of Providence, commence their Mission on Monday the 7th of March next.—They will preach on Monday Evening at 7 o'clock, at the School-house—if convenient—in Centreville;—on Tuesday Morning at 11 o'clock, at the Log Church, and in the afternoon and evening at such places within the bounds of that congregation as the Session of that church shall previously appoint. On Wednesday afternoon and evening, they will preach in Wilmington;—on Thursday morning, at Christina Bridge at 11 o'clock, and in the afternoon and evening, at such places within the bounds of that congregation as the Session shall see fit to appoint;—on Friday morning, 11 o'clock, at Stidham's School House, and in the evening in Wilmington. Saturday and Sabbath they will spend within the bounds of the congregation of New Castle, preaching as often and at such places as the Session shall appoint. The friends of religion throughout this district are requested to circulate this notice as widely as possible, that, so far as success depends upon man, the visit of the Missionaries may not be in vain.

It has sometimes been made a ground of complaint by the Missionaries, that their congregations in this region have been smaller than in other parts of the country where the people make less profession of religion. We hope the attendance in all instances will be such as to leave no future ground for such complaint, and to reward these Brethren for their journey and labors of love.

received of 'sons of thunder,' must have prophetically represented the resolution and courage with which they would declare the great truths of the Gospel, when fully acquainted with them. How John sustained this character, the Acts of the Apostles, his own writings, and what is said of ecclesiastical history, abundantly show. This Apostle is seldom mentioned in sacred writ, but in conjunction with his brother James. From the time when they received their immediate call from Christ, they became his regular attendants, and were two of the twelve whom the Saviour sent forth to preach in the land of Israel. Supposing that the kingdom of Christ was of a temporal nature, they were ambitious of obtaining in it, posts of dignity and honour, and, through their mother, petitioned our Lord for this purpose. The two brothers, together with Peter, were the only disciples allowed to be present at the raising of the daughter of Jairus; at the transfiguration of Christ in the mount; and at his devotions in the garden. These three disciples, together with Andrew, were the persons to whom Christ especially addressed himself, when he delivered his predictions concerning the great desolation which should come upon the Jews. John was one of the two whom Jesus sent to make preparations for his last passover. When our Lord, while sitting at supper with his disciples, said that one of them would betray him, Peter beckoned to John, who leaned on the bosom of Jesus, "that he would ask, who it should be, of whom he spake?" and a sign was given him, by which he might know who was the traitor. This was the freedom which John was permitted to exercise towards his Master.

This disciple, if we may judge from his writings, possessed a temper singularly mild, amiable, and affectionate. From his being entirely the object of our Lord's regard and confidence, and from the free and intimate intercourse with which he was indulged, he may be emphatically styled 'the disciple whom Jesus loved.' These signal marks of attention were repaid by John, with the most sincere attachment. Though, in common with the other disciples, he was guilty of forsaking our Lord during his last conflict, yet he appears to have been the only one of the twelve who followed him to the place of crucifixion. He saw Christ expire on the cross, and undoubtedly beheld his body laid in the sepulchre, and the stone placed at its mouth. John was one of those informed by Mary Magdalene that 'they had taken away the Lord out of the sepulchre,' and when he and his companion 'ran both together, to the sepulchre,' and became eye-witnesses of what passed there, they were persuaded that Christ had risen from the dead. John was also present with the other disciples, when Jesus showed himself to them on the evening of the day on which he arose, and likewise eight days after. In one of our Saviour's interviews with his Apostles, after his resurrection, he prophetically told this Evangelist, that he would survive the destruction of Jerusalem, and intimated that Peter would suffer crucifixion, and that John would die a natural death. The circumstances which we have noticed in the life of this disciple, together with his intercourse with the mother of Christ, whom our Saviour had intrusted to his care, qualified him, better than any other writer, to give a circumstantial and authentic history.

John was present with the rest of the Apostles, at the ascension of Christ, returned with them from Mount Olivet to Jerusalem, and received with them the gift of the Holy Ghost on the day of Pentecost. After this he became one of the chief Apostles of the circumcision; and exercised his ministry at Jerusalem and in its vicinity. He was often accompanied by Peter, and was with him brought before the Jewish council, after the healing of the lame man in the temple, and dismissed with orders to preach no more.

Some time after this, when the number of disciples increased in Jerusalem, John and his fellow labourers were apprehended and put in prison, whence they were delivered the same night by an angel, and commanded to 'go and speak in the temple to the people.' When afterwards they were apprehended for their constant preaching of the word, and the

Jews held a consultation how they might be put to death, they were spared by the advice of Gamaliel, but were beaten, and commanded not to speak in the name of Jesus. When dismissed, 'they departed from the presence of the council rejoicing.' After the persecution, Peter and John were sent to the believers at Samaria, that they might receive the Holy Ghost. Having performed the service, they returned to Jerusalem, on their way preaching in many villages of the Samaritans. John was present at the council held at Jerusalem, about the year 49 or 50; before which time he probably remained in Judea, and had not travelled into foreign countries.

We learn from the writings of the ancients, that after the death of Mary, the mother of Christ, John proceeded to Asia Minor, where he founded seven churches, but resided principally at Ephesus. After some years' continuance there, he was accused to Domitian, the bloody persecuting Emperor, as a subverter of the religion of the empire. By the command of the Emperor, the Consul of Asia sent him bound to Rome. Tertullian, as well as others, to the same amount, says, that John, having been sent for to Rome, was cast into a vessel of boiling oil, and being providentially preserved from injury, was then banished into an island. It is mentioned by Origen, that a Roman Emperor, as tradition teaches, banished John into the island of Patmos, for the testimony which he bore to the word of truth. And John himself bears witness to his banishment, omitting the name of the Emperor by whom he was banished, saying, in the Revelation: "I, John, who also am your brother and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle of Patmos, for the word of God, and for the testimony of Jesus Christ." And it seems that the Revelation was seen in that island. It is said to have been about the close of Domitian's reign, that John wrote the Apocalypse. Domitian being put to death, Coceius Nerva succeeded him in the government of the Empire. He was of a milder temper, and repealed the barbarous edicts of his predecessor. Having remained in exile about two years, John then returned to Ephesus, where he is said to have written his Gospel and three epistles. He lived three or four years after his return from banishment, and died in the ninety ninth year of his age, in the beginning of the reign of Trajan, about A. D. 100.

The humility of this Apostle is very apparent, and truly admirable. He studiously concealed his own worth and honor. He manifested great affection for the souls of men, and was unwearied in the service of the Redeemer. He manifested an extraordinary zeal against heretics. According to the testimony of Irenaeus, Polycarp, who had been intimate with John, often related of him, that going into a bath at Ephesus, and espying Cerinthus, he presently started back, saying, "Let us be gone, lest the bath wherein is Cerinthus, the enemy of truth, fall upon our heads." We are informed by the ancient writers, that the object of this Evangelist's Gospel was, to refute the heresies of Cerinthus and the Nicolaitans, who had attempted to corrupt the Christian doctrine; and to supply those important events in our Saviour's life which the other Evangelists had omitted.

At a meeting of the Bible society of Chester county, held at Doe Run church Oct. 13th, 1824, the following persons were elected managers, Dr. William Mitchel, Dr. William Harris, Joseph McClelland, Isaac Wayne, George Durlan and Samuel Shafer.

The last purchase of Bibles is now in my possession; managers are requested to prescribe means to have their respective quota's delivered to them.

J. LATTA, Sec.

Influence of the Theatre.—It is said, that since the introduction on the American stage of the farce of "Tom and Jerry," (which is a picture of the high bloods of London) a new impulse has been given to vice and dissipation amongst the youth of our cities.

[Alexandria Her.

Communications.

A REVIEW, of "No MATTER WHO," Nos. 3, 4, & 5.

Having carefully examined the last three numbers of our well-meaning, but, as we think, mistaken brother, we are unable to perceive in them any other argument, bearing on his subject, than the following: "The Greeks and Romans were very depraved and wicked people;—their writings must be equally depraved and wicked, therefore we should not teach our children to read them." It is possible that this kind of reasoning may seem good to some, but to us it appears very erroneous. We readily grant that most writers will infuse into their works the spirit of the times and countries in which they live, or of the particular class in society to which they belong; but still we believe that in almost every age and nation, there have been honorable exceptions to this remark, and that even among the Greeks and Romans there were not a few, who in their teachings and writings opposed the general corruption. That Greece and Rome produced and cherished many profigate authors, we do not feel disposed to deny, but the great majority of their writings have long since sunk into eternal oblivion, and few now remain, which can be considered objectionable. To argue, therefore, that the Classics now in common use in our Academies, are very corrupt, because the nations were so from whom we have received them, is very bad logic, and may be fitly compared to him, who inquired, "Can any good thing come out of Nazareth?"

We may here be permitted to ask, is not our good brother fighting in the dark?—has he ever read those dreadful classics which he so unceremoniously condemns?—if not, is he a proper judge to decide the question, whether or not they ought to be perused? That he has never read them is presumable from the fact that he has as yet referred us to no part of their contents for proof of their corruption. Is it, then, fair to condemn books of which we have no correct knowledge, and which, consequently, we have never examined?

The argument of our friend, if it prove any thing, proves too much; for if we must not learn the language, or read the Authors of any particular nation, because that nation was corrupt; then we ought not to learn the English language, or read English authors, because a youth may derive as much corruption from these sources, as from any other under heaven. Indeed there is incalculably more wickedness to be found in English Authors, than can possibly be found in the Greek and Roman Classics; and consequently, there is a thousand fold more danger that our minds will be polluted through the medium of the English, than through that of the dead languages. Among the Classics now in common use, cannot be found a Voltaire, a Hume, or a Paine, or a thousand other writers equally corrupt and destructive. But our brother has more than intimated, that the Classics are the source of modern Infidelity—the fountain of this great evil. This remains to be proved, and proof in this case we believe impossible. We can perceive no connection between the Classics and modern Infidelity, nor do we believe that any arguments can be drawn from them against the truth of the Christian Religion, because they were nearly all written before the Christian era. Would it not be more correct to attribute the prevalence of infidel principles to the corrupt manners of modern times, to the pride of the human heart, and to that "carnality of mind which is enmity against God—is not subject to his law, neither indeed can be?" The Moderns are, at least, as ingenious in the invention of wickedness, and as persevering in the pursuit of it, as ever the Ancients were; and have no need of instruction from either the Greeks or Romans.

So far from being advocates or promoters of infidelity, it would be no hard matter to prove that many of the ancient writers of Greece and Rome are of directly the opposite character, and frequently prove themselves valuable auxiliaries to a gospel Minister in the publication of revealed truth. Indeed many of our best arguments for the being of a God, and many excellent precepts on moral subjects, are immediately derived from ancient heathen Authors. That some of them could speak rationally, if not scripturally, on religious truths, is abundantly apparent from the following extracts, which we translate from a school-book in very general use; and which we present to the public that they may judge whether the censures of our brother are well directed.

In speaking of the being of a God, they observe—

1. "There is no animal except man, which can have any knowledge of a God. But among men there is no nation so barbarous, which does not know that a God ought to be acknowledged, although it may be ignorant what God it ought to have. Since, therefore, the firm consent of all nations is, in every thing, the voice of nature, and a proof of truth, it must be confessed that there is some divine Power."

2. "The custom of disputing against the being of a God, is evil and impious, whether it be done seriously or jest. Therefore when Protagoras, the greatest sophist in his times, had asserted in the beginning of a certain book, that he doubted whether there were a God; he was, by the command of the Athenians, banished from their city and country, and his books burned in the public assembly. They relate also, that a talent of silver was offered as a reward to the person who should kill him. Thus, even a doubt concerning the being of a God, could not escape their punishment." Cicero and others.

The amiable Cicero, also, arguing that God may be known from his works, uses the following very forcible language:

"Who is there so foolish, that, when he looks up to the heavens, does not perceive that there is a God? The beauty of the world, the order of the celestial bodies, the revolution of the Sun, moon and all the stars, sufficiently demonstrate by the very sight, that all these things are not fortuitous; and they force us to confess that there is some glorious and eternal Being, who ought to be adored by the human race."

"Moreover, if any person should enter a house or a school, and see there the regularity of all things, the order and discipline, he would know that there was truly some one who presided and was obeyed; so, if any one inspect the perpetual and certain motions, the changes and orders of the heavenly bodies so numerous and great, he must of necessity confess that all these things are governed by some intelligent mind. But since neither human intellect or power could effect this, God alone can be the architect of such a work, and superintendent of such an office."

We omit further extracts for the present, and shall close with remarking, How admirably does the language of Cicero, just quoted, agree with the volume of inspiration, "the heavens declare the glory of God, and the firmament sheweth his handy work;" "The invisible things of him, from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead."

C.

have something to present to their view, which is worthy of their attention. The subject which I am presuming to present before you, you will allow to be, of all subjects, the most momentous.

And should the Lord make my very feeble endeavors the means of exciting the serious and prayerful consideration of, barely, a very few truly learned and able brethren, I have strong faith, that the result would be favorable toward "poor & pious young men," towards countless millions of immortal souls, which must, otherwise, everlasting perish for lack of knowledge, and highly pleasing and glorious to the Lord our Righteousness.

I shall be guilty of disrespect to brother C. should I longer delay giving some answer to his review of No. 2. And first I would, in all brotherly affection and confidence, express a hope that he will, for the future, read my communications with more attention, and hence not be chargeable with miss-stating my plain and express words. You know that I did not call the DEAD languages doctrines of devils, &c. but the morality and doctrines handed down to us, by heathen classical books, written in DEAD languages. Hence, his wit, in the story of the old woman, may be duly appreciated !!

His first question is, are you not aware that the Scriptures were originally written in the Hebrew and Greek languages?

Answer.—I have reason to believe, that most of the Old Testament was, originally, written in the Hebrew language. But why ask about the Hebrew language when this has been given up, by all, in a manner, of our Presbyteries, so long that no one, now living, can remember when our young candidates for the ministry, were required to study it—Can brother C. inform us? Although we have good reason to believe that more than three-fourths of the Bible were originally written in this language. But, oh! why do we talk of the original languages of the scriptures, when all the parts, whose original we do know, we have given up, the studying of, in the original, and the parts whose original language we do not know, we make our young men study in our fancied original?

I have not, by any means, good reasons to believe, that the New Testament was originally written in the Greek language. It must require very clear and unquestionable testimony, to convince my mind, that four Jews, writing histories of a Jew, probably when living among Jews, and to be read, some of them, at least, more immediately, by converted Jews, should none of them write in their own native language—towards which the Jews, in their whole history, to the present day, have manifested an idolatrous attachment, as they have always believed, that their language, as well as their religion, is the gift of the God of their father Abraham, and is to be the language of the whole world, at a future day, when their religion is to be the religion of the whole world.

The Jews ever have been nearly as tenacious of their language as of their religion. They would keep up their language, as well as their religion, when scattered about and trodden down of the Gentiles if they could. And we know that the first converts from Judaism, to Christianity, retained, for a long time, their Jewish prepossessions. So that the writers as well as most of their readers would prefer the Jewish language.

It will also require very clear & unquestionable testimony, to convince my mind, that a man of Paul's good sense and inspiration, would write an Epistle to the unlearned Romans, in a letter and language, which we have not, nearly so much reason, to believe that they could read and understand; as that the mass of the unlearned people, in Philadelphia, can read and understand the German letter and language. We know that the letters as well as the language of Greek and Latin are totally different.

Hence, Paul must have written to the Church at Rome, either in Hebrew, as probably, in that Church, there were more or less converted Jews, or in the Latin language, as most of those who were not converted Jews, must have been converted Romans, who spoke the Latin language.

The Romans had not given up their own language for that of the Greeks, whom they had conquered and looked upon with great contempt. Who ever heard of a conquering people giving up their own language for that of their vassals? Have they not rather given their own names to conquered places, and, as far as they could, introduced their own language?

But we have not any clear and unquestionable testimony about what language he or any of the New Testament writers wrote their histories and Epistles in. Both an-

cient and modern learned writers differ in their opinions, (mere opinions,) on this subject. Some are of opinion that Matthew, and the Epistle to the Hebrews, were originally written in Hebrew—others, that they were in Greek. And it is much the best that it should be so. It is of no consequence to us, at this day, to know, what language they wrote in. If this knowledge would have enabled us the better to war with the Serpent and his seed, and to defend and bring forward the Lord's reign of grace, he certainly would have handed it down to us, in his own book.

We must judge of this subject by the circumstances. The most probable and rational supposition is, that, when writing for readers mostly composed of Jewish converts, they wrote in the Jew's language. When for those, mostly of Greek converts, in the Greek language. When for the Romans, in the Latin language. Just as Missionaries now do, for different nations and languages. If they did not thus do, what becomes of their originals, and what their general and peculiar use? Must they not be immediately translated, to be generally read? Then the Romans would not have Paul's original letter, but a translation of it. Why can we not trust to our translation, as well as they to theirs? And so in every similar case?

We can, not barely give our opinion, but prove that the Lord our Righteousness wrote our English Bible, though we can not, in all cases, show by what hands and in what original languages it was written.

Its internal divinity and power ("quick and powerful,"—See Heb. iv. 12.) with the aid of clouds of outward witnesses, abundantly prove this point. Do we need more proof in our wars with the Serpent and his seed, while they oppose our Bible and our Lord's reign of grace?

We do not always, dear Brethren, as we ought to do, keep in our eye, that the Scriptures of the Old and New Testaments are designed, by the Lord our Righteousness, to explain and bring forward his reign of grace, free and sovereign grace, against the flattering lies and pride-pleasing moral philosophy of the Serpent and his classical sages, poets and orators of classical Greece and Rome, and of their successors, embracing all the classically learned infidels and heretics of every description. The whole point of contention is about the glorious character of the God revealed in our English Bible—the seed of the Word—who is "God manifest in the flesh"—Whether he or the serpent shall be worshipped in this world?

Now, when the Lord had such glorious objects in view, in giving us our Bible, will he not take care of it? Can we not trust him, in relation to some things, as to the manner of his making this Book, which he has not caused to be handed down to us? That is, by what men, or in what languages some parts of it were originally written?

"Sing! O! ye heavens, for the Lord hath done it!" "Shout! all America! for the Lord our Righteousness—the seed of the woman, hath given us a book, which reveals his reign of grace, so plainly, in our own language, that "wayfaring men, tho' fools, shall not err therein."

As our friend "Pacificus," appears to have copied his communications to us, from some other author, we would respectfully suggest to him, (in case he wishes the subject—which is a good one, and judiciously treated—continued in our paper,) to send us the original. This would save him the trouble of copying, and us the time consumed in correcting the punctuation, &c. and would also enable us to apportion the length of the Numbers to the space we can best spare in our columns, for them. We have last week received a manuscript packet, continuing the following subject—it shall have our attention in due season. We like the author's reasons against the unchristian practice of nation warring against nation; they are sound and in accordance with the peaceable spirit of christianity.—Cir.

Selected for the Circular.
PACIFICUS—No. V.

QUERY : May orderly Christians be carnal warriors?

ANSWER : My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, then I should

not be delivered to the Jews; but now is my kingdom not from hence. John 18. 36.

In these memorable words, the Prince of Peace affirms, that his kingdom is not of this world—signifies that no other government is of Divine origin, or embraces the principles of peace,—and that his subjects ought not to fight.

First.—To show that the kingdom of Christ is not of this world; I shall make a few remarks on the maxims, rules of life, prayers, and praises, of these powers. The declaration in view, constitutes a part of what is styled, by way of eminence, our Lord's good confession. He was falsely charged by the Jews with being an enemy to Caesar. Examined by Pilate touching this delicate point, and his claim to royalty, he nobly confessed that he was a king: but denied that his kingdom could interfere with the prerogatives of earthly sovereigns, as it was not of this world. He reiterated the phrase, “my kingdom” with reference to all redeemed from the dominion of sin. These characters are opposed to the children of disobedience, who form the world, that contains none righteous no not one. The citizens of it are all swift to shed blood. Destruction and misery are in their ways; and they have no understanding in the principles of peace. To a man, they are openly or secretly for war. It was, therefore, with evident truth and propriety, that our pacific Prince said, “If my kingdom were of this world, then would my servants fight, now is my kingdom not from hence.” As sovereign of the Jewish nation, his kingdom in a comparative view was carnal blood-stained, and of this world; but now it is spiritual, pure, and peaceable, in its nature and tendency: therefore, his servants, rather than violate its holy and benevolent laws, will suffer even Him, their Lord and Master, to be delivered into the hands of his enemies, for crucifixion. His subjects are not of those who do evil that good may come; but will act in consistency with their duty, without regard to their results.

Having witnessed his examples, and received his correspondent commands, they would honor them at the risque or expense of their lives.

We may clearly perceive that Christ's kingdom is not of this world, by contrasting their respective maxims. “Pride,” says the world, “is the life of all virtue, and the glory of a people. The way to live in peace, is to let our neighbors know that we expect, and are amply prepared to repel their attacks. We should harm others as much, at least, as they harm us. The most honorable way of ending personal disputes, is, by duels. The end, especially if a throne, sanctifies the means, though they should be the laying in ashes, or strewing with carnage, a thousand cities. Kings have a divine right to murder their own, or other subjects.” These sentiments, it is easy to perceive, are worthy the blackest inspiration; and of such malignity, were they unrestrained in their operations, as to destroy for ever, the peace of the universe.

Among the maxims of Christ's kingdom are, “God is love. The law is fulfilled by love. Only by pride cometh contention. Before honor, is humility. He that humbleth himself shall be exalted. God resisteth the proud. If a man's ways please the Lord, it shall make even his enemies to be at peace with him. If doers of that which is good, nothing can harm us. Without holiness, no man shall see the Lord. If any man have not the mind of Christ, he is none of his.”

“The wisdom which is from above is peaceable. It is better to give, than to receive. It is the glory of a man to pass over a transgression. We should do to all men, as we would have them do to us.” The spirit which these divine sentences breathe, by rendering war as impossible, as worldly maxims make it inevitable, if generally diffused, would soon fill all nations with love, joy, and peace.

The kingdom of Christ, and the world, differ, we see, infinitely, in their maxims; but not more than they do in relation to the moral law. The subjects of Christ delight in his law, as holy, just, and good: but the men of the world are not subject to it, neither indeed can be, until either their minds, or its precepts, undergo a radical change.

As it now stands, they make it void: but they would keep it diligently, would it say, “Thou shalt worship thyself; and thyself only, shalt thou serve. Thou shalt not remember the sabbath, nor any other day, to keep it holy. Under provocation, or when apprehensive of serious danger, thou shalt kill. If not disposed to work, and ashamed to beg, thou shalt steal, rob, or plunder, by land or sea. Rather than fail of gaining a favorite point, thou shalt bear false witness.

In fact, his design manifestly is, after the old Gordian fashion, when he cannot un-

lock, to break the door down. Comparing its exploits with its boundless promises, I know nothing in history which is quite a parallel, unless it be a TERRIBLE PROCLAMATION issued during the late war by a Gasconading General, who promised to march through Canada with a handful of men without stopping to breakfast; and after coming up with great fury, stopped short and fainted on the borders!

In truth, were it not that the said pamphlet has been published at the Centre of the Union, by a member of Congress, recommended by the “first Judge and Historian of the age,” and sent by members of Congress to all parts of the country, it would have been attaching too much importance to it, and conferring too much honor on it, to treat it otherwise than with silent contempt.

But if the “first Judge and Historian of the age” can be deceived by its statements, it is surely not unreasonable to suppose minds less informed will be troubled by its plausible but erroneous statements. And therefore we think Editors have done well in giving a passing notice to the work—especially as I know some Christians, ignorant of the man, are anxious to procure the publication, expecting to find, instead of an infidel, impudent, blasphemous compilation of trash, a practical and edifying work.

For the sake of such, and of all who need an answer to it, in looking over it this morning, I made the following remarks, which if you think proper you may publish.

It may be premised, that he supposes the Book to be a history of events in the Roman Empire during the reigns of Commodus, Pertinax, Severus and Caracalla, or between A. D. 180—217. He supposes Commodus to be the King who rode forth “conquering and to conquer”—(Rev. vi.)—and Caracalla, one of the vilest wretches that ever lived, to be the Lamb whose triumph is celebrated in Rev. xiv. Ireneus, bishop of Lyons in France, a most excellent man, he supposes to have been the *forgiver* of the Book—endeavouring to impose on the world a history of his own times as an ancient prophecy.

He argues that the Apocalypse could not have been written by John, because not quoted by some of the early Fathers, such as Hermas, Papias, Justin Martyr, Polycarp, &c. Here the reader will remember that the Bible contains 66 different books, and whether it be reasonable to expect that every ancient writer should have quoted every book by name, he will determine for himself. Especially as copies of the Scriptures were obtained at great expense, were of course scarce, were not divided into chapters and verses as at present, and therefore not so convenient to quote by name, and of the works of most of the Fathers we have but a scrap.

But it is not necessary to go farther than the pamphlet itself to show its fallacy. Lardner, in his “Credibility of the Gospel History,” has given this subject as careful examination as any man; and, according to Smyth's own quotation, Lardner considered Hermas not only to have read, but to have imitated the Apocalypse! And this is the general opinion of learned men.

As to Papias, as he first started the sect of the Millenarians, or believers in the thousand years' reign of Christ, Lardner had a perfect right to say, “it is highly probable Papias had read the Book of Revelation”—for how else should such a notion enter his mind?

As to Justin Martyr, Smyth himself makes a long quotation, which he acknowledges to have been taken from “some” Apocalypse, though he is pleased to say it was not the one we now possess. Whether his opinion should outweigh the testimony of all antiquity, let the reader decide.

But Polycarp's silence is that on which he seems principally to rest, especially as he was a disciple of John and a resident at Smyrna one of the Seven Churches particularly addressed. But the whole wonder will be removed, if we remember that all Polycarp's “works” consist of one short Letter! This is addressed to the Philippians Church, and in it he mentions the former Epistle of Paul to them, and the Epistle to the Corinthians; but no other book of the Bible does he name. If, therefore, his silence were proof against the Apocalypse, why not against all the other books of the sacred volume? Clement of Rome wrote an Epistle to the Corinthian Church, A. D. 96, in which he names no other book in the Bible than the 1 Ep. to Corinthians. Is this a proof no other was then extant? Both these writers indeed quote from other parts of Scripture, but do not mention them by name. Yet let it not be inferred that the New Testament was not often quoted by

the early Christians. Doddridge, in his Lectures, remarks, that “there are more quotations from the New Testament in the works of either Tertullian, or Ireneus, or Clement of Alexandria, than there are from the works of Cicero in all the ancient books in the world.” Now would the silence of an ancient writer in regard to Cicero, prove his works a “forgery”?—or, as a more parallel case, would silence in regard to any one of his orations, prove that oration to be a modern addition?

Milton's Paradise Lost was little quoted and little known for forty or fifty years after its publication;—would the silence of previous writers prove that it had no existence before the days of Addison who first brought it into public notice?

But the Fathers, after all, are not so silent. And what is more wonderful they were not silent about it for some years before the Book, according to this Theological General, had an existence. He supposes the book written after the reign of Commodus; for he calls it a “relation of past events” (p. 1.) and the “history of the preceding age” (p. 13.) Now Commodus began to reign A. D. 180. But Justin Martyr, who died 163, quotes it, as Smyth himself shows (p. 5.) Melito, Bishop of Sardis, about 170, wrote a *Commentary* on the Apocalypse. The Epistle from Vienne and Lyons, written about 177, quotes largely from it. Ireneus (the supposed forger) wrote about 178, and not only quotes largely from the book, but refers it to John and the reign of Domitian. He also counts the number of the Beast (666), and makes it to be, not “Albinus” (as General Smyth says he intended it should be), but *Lateinos* or *Romiuth*—a name which, from Ireneus, has been adopted generally in modern times. Besides these, Athenagoras, Theophilus, of Antioch, Clement of Alexandria, Tertullian and others, all expressly refer to this inspired book.

If the opinions of the learned moderns are of any weight, there is not a Book in the whole canon authenticated by more unquestionable testimony. “Its authenticity was very generally, if not universally acknowledged during the two first centuries. Its divine original and authority have been fully established by the most decisive evidence.” (Scott.) “Perhaps no part of the New Testament was more universally acknowledged, or mentioned with higher respect, during the first and second centuries.” (Doddridge.) The learned Dr. Mill observes, that “in a few years after it was written, it was numbered among the Apostolical writings, by the Churches of Asia, the neighbouring Churches of Syria and Samaria, the more distant ones of Egypt, Africa and Rome, and the other Churches of Europe.” Mr. Lowman says “hardly any one book hath received more early, more authentic, or more satisfactory attestations.” Sir Isaac Newton in his “Observations on the Apocalypse,” in reference to testimony he had quoted, adds, “This may surely suffice to show how the Apocalypse was received and studied in the first ages; and I do not indeed find any other book of the New Testament so strongly attested, or commented upon so early as this.” So much for the Apocalypse *not being quoted* in early times.

I will now notice two or three other inconsistencies. He says the Apocalypse refers to the *Nicolaits*, and that *these did not exist until the second century*.—He either forgets or conceals that there were *two sects* of that name, the one rising in the first, the other in the second century. V. Mosheim, vol. I. p. 141.

Again; he makes *Decimus Clodius Albinus* (in Greek) to be the name and number of the beast; but cannot accomplish his object without dropping the *s*, and placing *n* at the end of each name. Now *n* in Greek stands for 50. By striking these off, therefore, we deprive him of 150 out of his 666. And by spelling the names correctly, (*s* standing for 200), the name counts 1116!!!

Once more; he makes *Caracalla* to be the Lamb spoken of as crowned on Mount Zion, &c. Rev. xiv. Now Caracalla, according to Gibbon, mounted the throne A. D. 211, and reigned six years, or till 217. Ireneus, whom he makes to have written the history of Caracalla, *after the event*, died as a martyr in 202—i. e. nearly ten years before Caracalla began to reign! X.

We are obliged, for want of room, to postpone till next week, several articles of some interest.

Married,

In Wilmington, on Saturday evening, 19th inst by Rev. E. W. Gilbert, Mr. JAMES JEFFERIS, Jr. of Chester county, Pa to Miss SARAH ANN MOORE, formerly of the same county, and lately from the State of Mississippi.

Poet's Corner.

"To awake the soul by tender strokes of art....
"To raise the genius, and to mend the heart."

For the Circular.

DEDICATION HYMN,

SUNG AT THE OPENING OF A PLACE OF
WORSHIP.

Jehovah, God of Zion ! hear,
From heav'n, thy holy dwelling place,
Our humble and our earnest pray'r ;
And grant thy presence and thy grace.

This lowly Bethel does not shine,
In gold and silver splendor dress'd ;
But, Lord ! the humble heart is thine,
The temple where thou lov'st to rest.

O ! God of love, thy grace impart
To all that may assemble here ;
Each soul renew and cleanse each heart ;
Teach all thy holy name to fear.

Here may the Gospel be proclaim'd,
In sounds of sweetest melody ;
Thousands of souls from sin reclaim'd,
To sing redemption full and free.

O, Thou ! that art the harvest's Lord,
Thy youthful lab'rs hither send ;
And may thy Spirit bless thy word,
Till sin and death and time shall end.

Then thro' Eternity to Thee
Triumphant songs, O Lord ! we'll raise ;
And to the "Holy One in Three,"
Ascribe dominion, pow'r and praise.

C.

RELIGIOUS.

From the Connecticut Observer.

THE RIGHTS AND DUTIES OF DIFFERENT DENOMINATIONS OF CHRISTIANS.

The Rights of Christian Denominations.

By christian denominations, I mean those who admit the inspiration of the Bible and its fundamental doctrines, and afford creditable evidence of piety in their churches.

Churches of this description, bearing different names, are extended and extending through our land. In the city and in the country, they exist in the same local limits, and are continually, by their activity, exerting a beneficial influence upon the land.—These considerations render it important that the rights of each denomination should be understood by itself, and by other denominations. For as in a civil respect the States constitute a nation, and yet each State possesses its own independent rights; in like manner, though the churches of our Lord Jesus Christ are one body, they are many members, possessing their own independent rights.

1. Every christian denomination has a perfect right to avail itself of its own resources. Of its antiquity, members, wealth and practical enterprise. All these are providential advantages, placed in the hands of the pious and well disposed, by our merciful Creator, as comprising the talents which we are to occupy until he come. Those who have ten talents in these respects, have nothing to boast of, possessing nothing but what they have received; and those who possess but few, or even one, have no cause for murmuring or envy. It is God who has made the distribution—and has he not a right to do what he will with his own, and shall our eye be evil because he is good?

In some districts of our country, the Congregationalists have had the ascendancy given to them, and in others the Presbyterians, and in others the Baptists are the prevalent denomination; while in one State, the Friends have led the way, and in some places the Methodists, and in others the Episcopalians and the Catholics. Let none of us be high minded, but fear. But all this variety of relative advantage, each denomination is entitled to, upon principles of religious liberty, as really as it is entitled to its land, or to the right of suffrage. Each denomination in the exercise of these rights, is at perfect liberty to state its own views and opinions, on all those points in which it differs from others, and to illustrate and defend them in conversation, and from the press. The exercise of this right is regarded, sometimes, as an indecorum, and as an attack upon other denominations. But if it be limited to a direct, candid statement, without asperity or any invidious language, it is not an attack upon any denomination. It is giving, rather, a reason for our own faith, and contending for it earnestly, as we

are required to do; and is one of the ways employed by Providence, to invigorate sanctified intellect, and elicit truth. No one has any cause to complain that the Episcopalian attempts to establish the exclusive rights of Bishops over Presbyters, nor that the Presbyterian attempts to establish ministerial parity. The Baptist gives no just cause of offence, in publishing his peculiar views on baptism, and church order; nor the Congregationalist in publishing in opposition to these views. All may conduct their discussions in such a manner as to make it an unchristian attack. But all may do it without any such imputation, in the regular exercise of their own right of edification and self-defence. Much causeless offence is often taken in such cases, from not understanding each other's rights, or from an unwillingness that they should be enjoyed but on one part.

But one limitation is required in the exercise of these adventitious rights. They are never to interfere with the equal rights of minor denominations. If one denomination availing itself of any adventitious influence, should attempt to augment its own power, and cripple the power of other sects, by legislation, this would be an injustice not to be endured. Because, however christians may seek their prosperity by legislation, when they are all of one way, as the fathers of New England did, yet when other denominations have arisen and multiplied, no such legislative favoritism can be allowed—as all contribute according to their property, to support the civil government, they have a right to expect from it, exact and equal justice.

2. *Each denomination has a right to promote directly and earnestly its own prosperity.* It has a right to train up children with a designed reference to their continuance in the way of their fathers, and to provide and multiply such a ministry as they approve, and to make such charitable disposition of their time, talents and property as they approve, and is likely to give to their denomination weight and influence in society. All men are bound to promote earnestly the religion of Jesus Christ, in some form. But when in the exercise of religious liberty, men are fully persuaded in the same mind and judgment, then they have a right to direct their combined energies to the promotion of religion in that particular way which is most pleasing and edifying to them. This is not selfishness. One denomination has no claim upon another, for aid—more than one farmer has a claim on another for his time and money. They have separated from others, and united among themselves, from motives of choice and conscience, and they are at liberty to seek directly and earnestly the prosperity of their own denomination.

There is, I am aware, a feeling in many, that ministers, and others, who exert themselves for the prosperity of their own sect, are narrow minded and selfish. It may just as well be said, that the farmer is narrow minded and selfish, who exerts himself to bring his own farm into a prosperous state. Christians may exert themselves selfishly for their particular denomination;—but they may also exert themselves, with equal earnestness, benevolently. The division of labor is the life of secular prosperity, and we shall shew, by and by, that God in his providence, avails himself of the same principle in permitting the existence of different denominations. There is but one limitation to the exercise of this right which at the time, occurs to me. One denomination has no right to intermeddle with those who, in any proper sense, may be regarded as belonging to another denomination. The laborer is worthy of his hire; we may not dispossess a man in civil society of the fruit of his labor for our own emolument. And in religious associations—each has a perfect right to the fruit of its own labor; and though every man has a natural right to withdraw from his denomination, no other denomination has a right to entice him to do it, in any other manner than by letting its light shine, in its own proper sphere. It would be wrong for two churches of the same denomination, to endeavor, by stealth, to supplant each other. It would create an insecurity, which would destroy all confidence, and a collision of interests, which would destroy all friendship, and, as men are constituted, it would produce provocations which would end in wrath and strife, and evil speaking, inconsistent with christian fellowship, and injurious to the general interests of Christ's kingdom. The entire population, in a christian land, which is unconnected with any denomination, may well attract the benevolent enterprise of all denominations; and in gathering these into the fold of Christ, each denomination may make full proof of its zeal, enterprise, numbers, piety or wealth.—The world, al-

so, is open before us, and in my judgment, happy, thrice happy, is that denomination who will be able to present the largest portion of mankind, rescued from Idolatry, and reconciled to God, by its benevolent exertions;—and I cannot but indulge the hope, that the time is at hand, when the entire zeal of christian denominations will be turned away from pitiful, selfish, irritating efforts to proselyte each other, and will flow forth in deep and copious streams of benevolence, to proselyte the world from the worship of idols, to the worship of God.

It is upon this principle of not interfering with others in the benevolent efforts to build up the cause of Christ, that Paul kept himself aloof from the places where other apostles had labored and planted churches. And that the prohibition was given to ministers and christians when all were of one denomination, Not to be busy bodies in other men's bishopric. Indeed this is a rule, the violation of which every man condemns, however much he may violate it towards others, when the violation of it is made to bear against the interests of his own society or denomination. Should a Congregational minister go into a peaceable and well ordered Baptist or Methodist or Episcopal society, and endeavour to plant the seeds of doubt, alienation, and schism, in the bosom of those happy communities, he would be considered, and justly, as violating the rules of the gospel.

3. *It is a right of christian denominations, being fully persuaded in their own minds, to be steadfast, and unmovable in their own way.* Because, under every modification of christian doctrine or form of christian worship, men may be pious and accepted of God, it does not follow that all denominations embrace the truth equally,—or that in either way, men will be equally liable to be converted or equally edified for heaven. We are required to choose our denomination, and therefore, fully persuaded in our own mind, to worship God in it, in sincerity and in truth. Some, supposing it to be a matter of little consequence what denomination they belong to, can scarcely be said to belong to any. To-day they are here, and to-morrow there. But life is too short for a man to live long, undecided in what way he will worship God, and promote, actively, his visible kingdom on earth; and is too short, also, for a man to be changing, often, from one way of worship to another. For the unstable as water, are not those who excel either in personal piety or public usefulness. Besides, if a tree will produce just as good fruit, and just as much, in one vineyard as in another, it does not follow that it ought, every year, to be plucked up by the roots, and set out in another vineyard. Such emigrating trees, would soon become "trees without fruit, twice dead, plucked up by the roots."

The result of my observation, in the course of my short life is, that the men who are so catholic as to feel no preference for any particular denomination, but love all alike, and become all things to all men, paying and hearing a little here, and a little there, and not much anywhere, are, in fact, men of no religious principle, and are only making merchandize of their religion, to answer the purpose of secular gain, or a low ambition. There is a fish in the ocean, which never continues in one stay, but floats up and down with the tide, and bites only as it happens to meet a hook, which is baited. Now, Sir, these tide fish in a religious community, who are every where, and no where, and bite only as the tide suits and the hook is baited, are of little value to the cause of Christ in any form. They seek their own selves, not Christ Jesus. The interests of religion are promoted by a precision of faith and a decision of friendship and profession, in some form of public worship. This steadfastness of character, when it hinders the invasions of proselyting zeal, is denominational stubbornness, prejudice, and bigotry. But it is neither. It is a full persuasion of what is right—which every man owes to his own soul, to his children, and to his God.

SUMMARY.

Rail-way.—A meeting was recently held in Philadelphia on the subject of uniting the Delaware and Allegheny rivers by means of a canal. Mr. Ingersoll stated that in the great Canal of Europe, "the mother of canals," a rail-way is erected to supersede the canal. He mentioned that in a letter lately received from London, his correspondent informed him that Mr. Huskisson one of the most intelligent men in England, in these matters, had stated to him, his belief, that in twenty-five years there would not be a Canal in use, in Europe.

Chesapeake & Delaware Canal.—The canal uniting the Chesapeake and Delaware, is to be 60 feet wide, 18 feet deep, and 14 miles in length. In one part, called the Deep Cut, more earth is to be removed than has ever been removed in the same space in the U. States. This circumstance and the unusual width and depth of the canal, have prevented its completion by individual enterprise. The vessels intended to pass through this, are of the same description as those which navigate the Dismal Swamp canal.

Miss Edgworth has a new work in the press, entitled "Mutual Instruction;" the object of which is to excite a taste for science, and to put youth in possession of its principles.

His Excellency WILLIAM EUSTIS, Governor of the State of Massachusetts, died at Boston, on Sunday morning 6th inst. The duties of the office will, for the remainder of the year, devolve on his Hon. Marcus Morton, the Lieutenant Governor.

There is \$1,000,000 Banking Capital in the state of Maine; and \$1,500,000 more is petitioned for.—N. York has 38 Banks, with a capital of twenty-three and a half millions.

Upwards of 700 individuals were imprisoned in Boston, for debt, in the course of last year. This is certainly a round number.

What a beautiful illustration of the importance of industry, perseverance, and economy, does not the following statement of facts present to the youth of this and every other country!

"Mr. WILLS, who lately died in the City of Philadelphia, has bequeathed the whole of his large estate to charitable purposes. We understand that to five Monthly Meetings of the Society of Friends in that city, he has left five thousand dollars each; to the Orphan Asylum, ten thousand dollars—the valuable house No. 86, Chestnut street, is now the property of that society. The houses No. 82, and number 84, Chestnut street, are left to the three Dispensaries—the Philadelphia, the Northern and the Southern. Five thousand dollars are bequeathed to the Friends' Asylum for Lunatics. The Magdalen Asylum receives five thousand dollars; and the Philadelphia Society for the establishment and support of Charity Schools, (the Walnut street Society,) receives one thousand. The residue of his estate, valued at 100,000 dollars he has left to the Mayor and Councils of the city of Philadelphia, for the establishment of a Hospital for the Indigent Lane and Blind, to be called WILL'S HOSPITAL.

"Mr. Wills was a grocer in Chestnut street, and his fortune was inherited from his father, who, in the capacities of a sailor—coachman—workman in Hat-making and lastly a grocer, acquired by economy and industry the means of founding the charity which will ennoble his name."

The late Mrs. Eleanor Davis left a legacy of \$500 to the Boston Female Asylum. She had been the Treasurer of that Institution during the last 18 years of her life.

From the Christian Gazette.

MR. EDITOR—Permit me to ask the favor of some one of your correspondents, to answer the following questions, through the medium of the Christian Gazette—or Circular:—

First—What great end had God in view, in instituting the Gospel ministry?

Second—What am I to understand by a profest follower of Jesus Christ, being "In the faith and fellowship of the Gospel?"—I.

The Carlisle (Pa.) Adviser says, that from the report of the Inspector of weights and measures of Philadelphia, it appears, that, of 99 scale beams, and 92 pair of scales sealed by him, he found only five correct! And that of 925 weights, of different sizes examined by him, only one was found correct!

A POST OFFICE has been established at Waterstreet, Huntingdon county, Penna; of which Mr. Lewis Mytinger is appointed Post Master.

If there is any person for whom you feel a dislike, that is the person of whom you ought not to speak.